Original Compositions.

By

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Knowledge.

It cannot be denyed, by any person of sense, that knowledge is of the greatest importance; therefore it highly becomes all to strive for that prize, which is better, than precious jewels. The man of science views things, as they really are while the man of ignorance wonders how these things can be so. And as there is a faculty given to man, which is not given brutes, it highly becomes him to improve that faculty. The best genius, if not improved, will never make so learned man as the smallest, if highly improved.

Nov. 1797. Transcribed Dec. 2, 1800, at Dorings. The

Subject. The difference between social & selfish affections.

By social affections, I understand a certain passion, for the welfare of others; and by selfish the contrary: The former having no regard to self, and the latter nothing but self. And besides affections solely social and selfish, there are some, which seem to partake of both, the person seeking not only his own but another's good. How pleasing in well are social affections. What ought man to be, but a social being! Surely pleasing indeed to see a town, but much more a nation united, and seeking each other's good.

June 1790.

Just

Question. Is it advantageous for students, to have more money by them than is sufficient to defray their necessary charges?

Our opponents will doubtless use "necessary charges" in a strange manner. But stating the question plain, is it advantageous to bring more money, than enough to defray charges, which we know will be necessary. Many things happen, when we want money, of which we thought nothing beforehand. A student may have occasion to buy books, for his own use at half their value, and he may in sickness or many other things may happen, when money is wanted. Perhaps our opponents will say, "those were necessary, I say the same. But if he had money enough to pay

pay them, and they had not happened, he would have had more than enough to defray his necessary charges, which is what we are after. It may be argued that young scholars, who have money will be inclined to lay it out to disadvantage. Doubtless it will be frequently so; but we trust that students generally know enough to take care for themselves. Now if any of my opposers have money to their disadvantage, they may be freed from their trouble by giving it to my colleges. July, 1798.

Question. Does increase of knowledge increase happiness?

That is, if I rightly understand the question, is a man happy in proportion to his knowledge? I grant that

Ἡ ΡΗΣΙΣ.

Ὡς τῷ σωφρονιλῃ τῷ σφαιδλῳ τὸ σοφὸν μὲ τῳ ποιηβανλι ἀνθρωπον ὀυκ ἔδοξεν, ε-σεινον ἐδεσθαι μονον, ἅλως σαι ἐαυλῳ ὀυκ ἐδοξεν, ἄνδρα κοινωνον, σαι ὃ ζυλλαλουνλα, ὀυν ἐκεινῳ, σαι τῃ μελοχῳ ἀυλδ, γλωσσαν μελα τὸ μελαδιδοναι τὰς ἰδεας ἀλων, ὑπερ τὴς χρησιοτητος ἀλληλων, ἐδωσεν. Ἄνθρωποι ἀποσερδμενοι γλωσσης ὤδι ταξις καλωλερα ὀυλων, προ ἐυλαξιας ἐπισῖα τα τουσης. Ἐκεινα ὃ δυνεσθω-δι διαγινωσκειν τα παλια, ἱστοριαν, ὅδε, ὁ εβλι πολὺ ω φελιμολερον ἑλεριον πανλων, ζεαυλους ζυζωννναι ἐν κοινωνια, χω-

An Oration,

delivered, in the College Chapel, at the Sophimores quarterday, May 1799

As to the supreme governor of the universe, he thought it not good for him to be alone; so also he thought it not good that husband & a companion, and not a suitable helper to converse with, & to whom he might impart his mutual communications of their affections and desires to each other. Mankind destitute of language would indeed be but an inferior rank of beings in comparison, with what they now are. They would never have any idea of history, nor, what is of a more

things

χωρις ἡ ἀνθρωπα παρ' ὀλιγον ἰσοι θηρια, ὡσε μεγα λογον γλῶσσα ἔβλι μέν ἡ δυναμις ἡ ἐυχρηβλοταλη. Γλωσσα, ἀπο των ἀιωνιων τιων πρωτιον τδ κοσμου περ' ὠν ἐδιδαχθημεν, ὑπηρχε, ἰολε δε, ἐν τη νηπιοληλι ἀυλης, λογους ὀλιγους καὶ ζητηματα πολλα ζημανανλα περιεχουδα. Ἀπο νηπιοληλος αυλης, λογους ὀλιγους καὶ ζητηματα γλωσσα πρδβεβηκε μεχρις ὀυ ἐγενετο ἐγενετο ενγελης, προ τδ ἐνιαυτου τδ -ιδτου γεννηθεντος. Οἱ Ἕλληνες πρωτοι ἠδαν, ὁι ἀυλους τῃ γλωσσῃ ἀυτων κατελαμψαν, ὀυ μεγα ἐκαλονταεις πολλδς, ὁι Ῥωμαιοι καὶ ἀυλους: ἐιδε ἡ Ῥωμαια ὑπο της μεγαλειοληλος αὐλης δι-

things is the most important,
could they ever unite in society,
without which man would be almost
a beast, so that after reason it is the
predominant faculty. From the earli-
est ages of the world, of which we have
any account languages been used, but
probably Eden in its infancy con-
sisting of a few signs and many
expressive gestures. From this simple
language advanced rapidly in im-
provement till the time of the
Christian Era. The first country
which first brought their language
almost to perfection was Greece. Not
long afterward the Romans equal-
ly distinguished themselves for
improvements. Though the Latin
language is distinguished for its ma-
jesty, it was not so finished as the
Greek

αριθθη, μένοι ουχ όλως αποτελεσθείσα, ως Ελληνίση, ποικιλίαν τοσαύτην φωνων των αρχαίων ουτε έσχε, μηδε, ό έστι σημείον γλωσσης ενδελεσς, ή ουλως μουσίκη. Νυν δε περι της γλωσσης της Αγγλίκης ενικοτερως.

Η γλωσσα η, εν Αγγλια και μεριδει ταυτη Αμερικης νυν λαλουμενη, η κλισθεισα εκ γλωσσων η διαλεκτων η πολλων και ενανλιων, εξ αναγκης, ποικιλίαν λογων, την την ου πρωτα περιορισομενην ραδιως τοις νομοις τισι, εχει, μεντοι, εν τη συνταξει αυτης, αφελεστερα και φυσικωτερα. Η αγγλικη γλωσσα παρακλητορας τους πειρασοντας ωδλως αποτελειν εκεινην εχει, ως οι Ελληνες ητε οι Ρωμαιοι εαυτων.

ουκ

Greek, it had, & so great a variety of learning words & was not so musical to the ears as the Greek which is a very copious language The latin &c

But more particularly concerning the English language.

The English language, which, at the present day, is spoken in Great Britain and the United States was made up of several different languages and dialects, it must necessarily suppose it composed a great variety of words, which are not easily reduced to any system of rules. Yet it is the most simple and natural in its construction of any we know of. And we trust that as the English language, since it has & is continually making advances, we need find no learned men who will endeavor themselves to bring it to perfection as

Οὐχι αὐθη πατρις ἡμιτερα ἐν τοσθοις πεπαιδευμενοις και τοις ἐυδοκιμοις, ὡς τις, ὁμαι, περιβαλει καυχησεται; ναι: και πιστευομεν, κατα την φυσιν των, ὁτι ἐγγιζει ὁ χρονος, ἐν ᾧ οἱ ἐπιγνωσοι οἱ ἐμετεροι, ἐν τω λαλειν, οἱ Ἑλληνες και οἱ Ῥωμαιοι την γλωσσαν αὐτων ἀπεστραφεσαν ζητουν, και ἐπι Δημοσθενει, και ἑτεροις πολλοις ἐκαυχησαντο, δη ἡμετερα ὡς ἐντελης ἐστι, και καυχωμεθα ἐν τοσουτοις, ναι πλειοσι ἐπιφανεσι, ἐυφρανθησονται: και πιστευομεν, ὁτι ἐκεινη μαλιστα προσηκει, ὡσε & δυναμεθα ζωντα λαμβανειν, πως αὐτη ἐντελης, και γλωσσαι πασαι ἑτεραι, ἐν χρονῳ, γινησονται.

as the Greeks or Romans did. The perfection of a language depends much on the number of eminent characters a country can produce, and may not the United States boast as many as any under similar circumstances. Yes; and we trust that according to the natural things the time is nigh at hand when our posterity will have the pleasure of saying the Greeks and Latins brought their language almost to perfection & could boast of a Demosthenes and a Cicero; but ours is as perfect and we can boast of as many learned & illustrious characters. and we presume it will be a long time before we can tell to what perfection language may be brought in the course of time.

Amicus certus, in re incerta, cernitur

Cic. de Am.

— The selfishness of man naturally, not-
wrongly, prompts him, in preference to ev-
ery thing else, to seek his own advantage; on
which account, he naturally endeavors to ap-
pear as friendly, as possible, to those from whom
he expects to receive a kindness; lest he, by his ne-
glect should cause their inattention; But this
does not, by any means, constitute friend-
ship, which can consist only, in mutual
affection for each other, without regard
to personal advantage. That a person may
make all the outward forms appear friend-
ly, when, in reality, he has not the least
spark of benevolence, we have by experience.
The only way to determine, who are and
who are not friends, is to observe whether
they

they appear equally friendly, in prosperity and adversity; whether, notwithstanding their apparent friendship, even in adversity, they do not expect to be more than compensated: or whether they, with principles entirely benevolent, expect nothing for their pains. So far as this is their motive, we may, with the greatest propriety, pronounce them, Friends indeed: But when that, they by no means deserve so honorable an appellation, as that of a friend; and they may be worse, than the most open enemy. So that we ought to be very cautious in choosing friends; lest by adversity their number should be diminished, instead of their being made upon occasions of our good.

May 22, 1799. Sash.

man of science has more happiness, than one of ignorance; but it does not, follow that he is more happy; his trouble must be taken into view, which, certainly, is greater, than that of a savage, if he have the necessaries of life. A man, it is true may derive great pleasure from a new discovery or invention; but to bring into view two or three years trouble in research thereof, it gives him but little satisfaction. Men make so great improvements, in sciences, as to be satisfied; The deeper they search the closer they unite to, which gives them more trouble than real happiness. Nor does it appear that the savage thinks he have little to trouble him, if he live in peace, enjoys a great proportion of happiness. as it is chiefly correreal, which we can discover the name. If neither the Literati, nor savages are happy, who are? Perhaps in the

Fashions and Luxury.

The pleasing impression, which novelty makes on the mind, creates a natural propensity to be ever seeking something, which is not, amiss in. So long as novelty is pursued, with good motives, it is justifiable; but too frequently are the consequences of novelty disadvantageous to society. While it conduces to the improvement of the arts and sciences, we may call it a happy propensity; but the present taste for novelty, in fashions, which has been experienced, for a few years past, is productive of many bad consequences, and detrimental to the welfare of a nation; especially, if we consider that the French nation, who have despised every thing, that is ours, in the same, where there fashions are derived. So that instead of making their customs and manners, the standard of taste, we ought to gather

to despise their fashions with with their new fashioned deeds. Together with a taste for new fashions we might mention the introduction of luxury, which has, and, according to the course of things, ever will have an irreconcilable enemy to the strength and welfare of a republican government. So that in proportion, as we introduce fashions and luxury, we may conclude, that the strength of our government is diminishing. —

June 27, 1799.

Habit,

Which is acquired by custom, under different circumstances, operates in so many different manners, that an attempt to enumerate them would be needless and next to an impossibility. A person, when very young, is entirely free from habit, in consequence of his not having accustomed to doing

any particular exercises, or acts: but growing up to years of understanding, he is accustomed to a repetition of some particular acts, and consequently, contracts a habit. Habits have very different effects, some tend to please, others to displease, some to entertain, others to disgust. A very violent taste for any thing at first is not so generally attended with a habit, as a more moderate. Familiarity makes things at first disagreeable, agreeable, blemishes and faults, ornaments and graces. The advantages, which are derived from habit would be very great, were we not to contract them with the disadvantages. Seeing mankind are, formed so much by habit, as it ascertains their conduct, it is of the utmost importance that very great attention be

be used in controuling habits; i.e. that by avoiding bad habits we may avoid an innumerable multitude of evils.

July 19, 1799.

Backbiting.

Among the many faults, incident to man, in this imperfect state of existence, we might mention that of backbiting, which is not the least detestable. Certain degree of modesty keeps a person from telling the faults of another to his face; but having a desire to expose them, he tells them to another person: this person envies, as the other, is not easy, till, he has, and perhaps with some degree of exaggeration, told them to a third. Thus they increase, until they come to the ears of the author, who is astonished to see them with a thousand additions. Nor is this telling and exaggerating

ing the only way of backbiting. Some
prompted by envy and hatred, hesitate
not to supply the want of invention
tions, by telling that such there are,
and to the worst degree. To tell a persons
faults, by backbiting, has not the least ten-
dency to do good, but rather to make a per-
son obstinate. It appear that a false no-
tion of delicacy prevails, in the present age,
that persons may not converse together
and tell each other their faults.

July 31, 1799.

Sources of happiness.

Anticipation on future prosperity,
and reflection on past adversity are
two sources, wherein mankind derive
their chief happiness. Though these
terms are applied to two different ideas,
yet they produce the same agreeable ef-

motion. It might, at first view, be supposed, that a recollection of past trouble would excite a disagreable sensation; but observation and experience evince the contrary. Here the reason, that a person is so fond of communicating his ~~thoughts~~ sentiments to others: For what satisfaction could be taken, in rehearsing a series of misfortunes, which he has undergone, unless a recollection of them afforded him a sense of happiness? Were it not for the anticipation of future happiness, the mind would sometimes, at most, despair, since prosperity quickly passes away; but the mind, hovering on what it expects to enjoy, receives almost as great and certainly much longer satisfaction, than in the enjoyment itself. 19.

Aug. 7. 1799.

Rural Scene.

I would invoke no muse, but aim to sing
In strains, which candor to my mind doth bring.
From wars and tumults I would now refrain,
With rural scenes employ my feeble strain;
That rural scenes during it, more would delight,
Could he with me, those pleasing scenes descry,
While twinkling stars dispread the vault on high.
Then view bright sol resplendent in the east,
Just as the silver moon reclined to rest.
From these celestial beauties, I return
To view terrestrial scenes, in the bright morn.
On gently rising and descending hills,
Among the shrill and lowly murmuring rills,
Along the sides of far extending meads,
I saw the flocks and the majestic steeds
Lie chewing 'till arose the industrious swain,
And went on skirting, on the fertile plains.
To his own field the husbandman retired.

And

And then received the fruits, which he divided
The fertile ground in such abundance yields.
That he is paid for labors in the fields.
His fruits, now, in his granary, he stores.
And of his God protection he implores.
Then to his slumbers he returns to rest,
Of all heavens blessings ~~blessings~~ happy guest.
Such happy men as these, when I
behold
Meeting in the Fields like the Pastoral old.

July 23, 1799.

Junior year.

Question

Which is the most eligible way of choosing representatives, by State, or District?

Though each of these ways has its Junior
har

lar advantages. yet, perhaps choosing them by District is most preferable.

A necessary requisite for choosing representatives is, that the people be well acquainted with the person, or persons, whom they choose to represent them. This advantage arises from choosing them by districts. For when they are chosen by states, only a small portion of the people have any idea of the man, they know no more than by hearsay, a poor recommendation for a representation to the highest power of a nation. It may be urged, that electioneering will more probably prevail, in a district election, in consequence of the small extent of territory, on which they live: But is this true? cannot they see

see in this case for themselves? if the man be unworthy of the offin, they will reject him. They most certainly can. If he be an entire stranger, they must certainly depend on others for information, and perhaps the caprice, as well as the ignorance of a designing mind. In order to represent a state to the best advantage, it is necessary, that the representatives be scattered over the several parts of the same, for advantage hunting to a district election.

Aug. 2, 1799.

Decided, by Prof. Woodward, in favor of State election.

Court.

dy, action must be essential to its existence.
For what can the mind, or soul be
without thinking of? It will be like a stock,
or and immediately a new. Is it possible to con-
ceive a mind at rest? It will-neither re-
tain by memory its existence. For what would
be the mind, disconnected with the bo-
dy, and in a state of rest? Certainly noth-
ing. We may then conclude, that the
mind is a constantly operating, immo-
terial existence, distinct from matter;
though, while in a embodied state, it
receives no ideas, but through the
mediums of the senses. Who shall it
receive any, after the separation, but
by reflection. I do not pretend to determine
But

Question.

. . . Does a person, by joining the Church put himself under further obligations to conduct morally well?

The affirmation of this question appears evident for several reasons.

Should our opponents to argue, as they undoubtedly will, that every person is under all possible obligations to the Deity, and that a consequence, there is no argument, premise, or affirmation can have any effect or, which is the same, put them under further obligations, and make them liable to receive punishments for breaching promises, lying, and the like. The beauty of their arguments will at once appear. But waiving their reasonings, sophisms, or whatever they may

may produce. I proceed to make some observations to prove the affirmative of the question under consideration. When we call a person by joining the Synod, in the presence of God, angels, & men, that he, so far as in him is, will strictly adhere to the rules of morality and religion. But these promises, according to our opponents, avail nothing. they are useless ceremonies. It is expressly enjoined in Divine Revelation, that "those, who name the name of Christ, depart from all iniquity." But where the necessity of this injunction, unless, they were considered, as being under greater obligation in consequence of their profession. Are the principles, which our op-

opponents depend, a person is under no
more moral obligation to discharge a
debt after a promise, vow, or affirma-
tion, than before. which we find to be
extremely absurd. In one instance he
is guilty of two crimes, in the other
but one. Should a person after ma-
king a profession of religion, and pro-
mising to adhere strictly to the rules
of morality, still continue in the prac-
tice of sin, he, by that means, would
expose not only himself, but even re-
ligion to contempt; he is guilty not only
the crime, but even breach of promise
& perjury. Hence we see that strongest
every person is under obligations to adhere
to the rules of morality, still how many
are under greater, & every acknowl-
edge

edged the impropriety of the rules, and promised to observe the same. Nothing appeared with metaphysical reasoning on any subject, I leave the remainder of the arguments to be investigated by the ingenuity of my vagarious colleagues.

Nov. 1799.

Affirmed by Professor Woodward.

Government.

in an extensive sense, may signify a civil institution, for the purpose of some public good.

We may with propriety suppose, that government, under some of its various forms, has existed nearly ever since the creation of man. By it the ma-

nas

perfect liberties, and even lives of the citizens may be secured from the insolence of malevolent citizens. Though all mankind joined by experience, that government was necessary, yet, being in different circumstances, and incompatible by different motives, a variety of forms was introduced. To speak particularly concerning each, would require the longest of a volume. Therefore, at present, we must be content with the most general divisions, which may be a Despotic, Monarchical, and Republican. The first is that, when one person without any law to give previous information, governs his subjects according to his own caprice. The second is that, when both the legislative and executive power is vested in one person, yet he is under the restraint of manifesting

ing shall will by laws published previous
their execution. But, by a republi-
can form of government, we understand
that, where the power is vested in the
people, or their immediate representa-
tives. Thus as before observed admit of an
inestimable subdivision. The
advantages of a despotic government are
perhaps less than those of either of the others.
For what can be more inconsistent,
than that the government of an extend-
ive empire should be left to the fin-
cture of a man, who, in a passion, is
liable to inflict the most cruel and
unjust punishments. The absolute
monarchy, though liable to fewer in-
conveniences, is by no means free from
fault. A monarch, as well as a despot, be-
ing

ing subject to no human tribunal is subject to govern the people. But the most just, the most consistent with the true spirit of liberty. That companion of divine is the Constitution. Then the reigns of government are in the hands of the people. If any abuse their power they are liable to be discontinued in office. Then the legislative body are subject to their own laws. Then civil government, and then only do the people enjoy the true spirit of liberty

Nov. 25, 1799.

Question. Are thanksgivings, as annually observed in New England a public benefit?

One Argument in favor of the affirmative of this question is, that in

Divine

Divine revelation, we find, the people were commanded to keep certain times as fasts, others as thanksgivings. As this injunction was made by that Being who knows wright from wrong, wo may with the utmost propriety conclude that there are advantageous, that they are beneficial and necessary. What can be more laudable, than to assemble together, and to render praises and thanks to the Great Disposer of events for life, health and the innumerable blessings, we daily receive from his hand. Shall we give thanks to a mortal for a few trivial favors, and not to him, who supplies us with the necessaries and conveniences of life! What more absurd.

What

What more ridiculous. Would any cast away all thanksgivings, without any reason unless that they are not so strictly observed as is necessary? I presume not. I have a more favorable opinion of them. Should we cease to observe our anniversary thanksgivings; should we cease to give thanks to the Supreme Benefactor of mankind, for the various privileges, we receive, might we not with propriety suppose that he would withdraw his liberal hand and suffer us to perish with famine?

Nov. 1799.

Respectfully, by Professor Woodward.

Smith

"Faithful are the wounds of a friend but the kisses of an enemy are deceitful."

Solomon.—

This true and venerable proverb which I consider on the authority of inspiration. It was delivered by Solomon, the most judicious of the Divine writers. A friend, a true friend is a blessing, which few enjoy. The mind of even the most judicious is liable to err from the path of wisdom and rectitude. The true friend views the infirmity and drops the tear of compassion and this is not all. Aware of man's depravity, and sensible of his friends mistake, he calmly points out the error and directs to the better way. Though this makes one sensible of his depravity it has a very agreeable effect on

But, perhaps, our opponent may say "Why do we account so few of our ideas with us asleep? Things we may not call them to remembrance, when awake". But I would ask the disputer, why the mind recalls so few its ideas, when awake, and on what he was meditating, two hours ago? If we do not retain so many, as our opponent, it proves the weakness of our judgment, not the falsity of our arguments. We need not dispute the proposition. 'Tis certain we retain some. The argument, on the other side, that the mind wants rest, is entirely fallacious; for, if it want rest, 'tis connected with the body, it certainty will

on his feelings. He admires the fidelity of his friend, and deliberately resolves to correct his error in feeling. But what says the enemy to these depths? Does he approve? No. But encourages him in them mistakes, thereby hoping to effect his ruin. His caresses are feigned; his pretended friendship only lays the foundation for more enormous crimes. He gives way to envy, revenge, and all the hateful passions, which attend the highway robber and murderer. This is his character, though concealed under the cloak of pretended friendship. Of such beware "they are wolves in sheeps clothing". A consideration of the great diversity, to be seen there two characters, will

will serve to give us a very striking
idea of the inestimable blessing of true
friendship. Baron of the sycophant.
He gets inspires thy soul with haughty insolence
And teaches man his equals to despise. △
Dec. 1799.

Question. Would it be best for
all nations, in their present situation,
to live under a republican government?

In discussing this question, we
must consider, that no one forme of gov-
ernment can be best adapted to nations
situated at immense distances from
each other, living under different climates
subject to different passions, customs &
habits. For proportion as men become
civ

virtuous and conveyors; in proportion as they
reverence the laws of God and men, will
be the practicability of their living under
a free, a republican government. But
where vice and irreligion prevail; when
effeminacy and dissipation are encouraged;
where every moral principle, that gives
support & magnanimity and bravery, is set
aside, a republican government is not
sufficiently strong to restrain the people
from licentiousness and confusion. The
degeneracy & children of effeminacy and
luxury cannot support a republic; nor
will the hardy sons of virtue drag the chains
of a tyrant. Considering the manners
and customs of different nations, their
differ-

different progress in society, the different perfection of the arts and sciences among them, and their different manners & tempers, we may safely conclude, that no one form of government can possibly be conceived of, which shall be best adapted to all nations. So long as a nation adheres strictly to the rules of morality and religion; so long as virtue is their predominant principle; so long as vice, effeminacy, and luxury are discountenanced; so long as the people, but the true spirit of freedom, and can support a republican form of government. But immorality and luxury, effeminacy and licentiousness will

of

of themselves destroy the spirit of freedom, and subject themselves to the slavish chains of uncontrollable tyranny. In fine, could we have a perpetual monarchy, a Monarchy would be the best government on earth.

March 13, 1800.

Negatived, by Professor Woodward.

Advantages of Society.

That man was not formed for solitude is a proposition confirmed, both by Revelation and common sense. That Being, who gave him his present rank in the scale of existence, who gave him the faculty

of reasoning and communicating evidently designed him for the blessings of society or else he had never said "it is not good for man to be alone". Man separated from the enjoyment of society is deprived of half the blessings of life. Without this he is scarcely above the brute creation; without this his knowledge extends, but within the narrow circle of his own observation; without this he must be deprived of all knowledge of revelation, he must be more than a heathen. What would be his condition in that, when compared with this present state? From instance, we see him overwhelmed in superstition & ignorance, in the other, enjoying all the satisfactions of social intercourse, blessed with the com-

too

possess of an improved mind. Man-
kind, by society, are mutual aids to an-
other; they, by that means, communi-
cate of each others feelings; they com-
supply each others wants, and mu-
tually prepare the necessaries of life.
Deprived of society their knowledge must
be confined to the present age; they can
know nothing of history; nothing of the
revolutions of States and empires;
nothing; nothing of the celebrated
productions of antiquity. Were it not for
the mutual privilege of society govern-
ment would be destroyed, and cities and most
flourishing towns, these harmony and civil order
prevail, would but the haunts of savage and wild
beasts, and the whole world would be involved in one long confusion.

March 17, 1800. Quest.

Question. Is electioneering, as usually practiced, an advantage to the public?

Since my arguments, in the negating of this question, are confined within the narrow inclosing two, my exordium, in order to appear proportionate, must of course be very brief. We deem it not, but that our opponents, may, with some degree of propriety, produce one, or two trifling arguments, in favor of the affirmative; for what question can be produced, that will not find guiltless disposed to advocate things the most absurd? some have even carried their inconsistencies to such a height, as to deny their own existence. The question is,

is the

whether all the advantages, that attend electioneering, are not over balanced by its disadvantages. A superficial thinker might, at first suppose, they were not; but the more deliberate consider by contrasting arguments for, and against the question, and, after proper deliberation pronounce electioneering a disadvantage to the public

Whenever this is practiced, a person's accomplishments may be set forth, in the public papers, to be only the first character in a nation, and thereby may be promoted even to the highest offices, even to the deputy his superior.

When different persons are held up for the same office, the parties interested are both anxious to obtain their point. That naturally tends to unfair means, a character debasing indeed and offices liable to be abused.

March 18, 1800.

Quere

Quere. Was the whole of the Solar System created, at the time of the Mosaic account of it?

The literal sense of certain passages in Scripture appear to favor the affirmative of this question: But as the bible was given for a system of morality, and not of Astronomy; as in that rude uncultivated age, the prophets, in order to be fully understood, were under a necessity of delivering their messages, according to the appearances of things, and of adapting them to the capacity of the human mind. the literal meaning of certain Astronomical passages is not to be considered as

afterwards, which is as follows, as to
suppose, that all the orders & angels
are ministering to unto a certain por-
tion of time to vest their sovereign power.

Oct. 13. 1800.

Decision, in the negative, by the President.

Transcribed, at Westmoreland, Dec. 2d, 1800.

Declaration in Legal.

War.

Mankind almost universally have a
principle, which prompts them to injure
hurting their fellow companions. When this
cannot be determined in the ordinary course
of justice they frequently have recourse
to violent measures. This appears, when
be-

probable evidence. Those, who follow the contracted scheme of supposing the Sun, Planets, and fixed Stars were created solely for the benefit of that earth and its inhabitants, have some probable wisdom, that they were not created prior to the earth. But this appearing derogatory to the character of an all wise, & perfect Being must be pronounced inconsistent with his Divine attributes. Allowing then that the fixed stars are suns to other systems, and ~~and~~ that the ~~Planets~~ are inhabited with intelligent & rational beings, capable of honoring and adoring their maker, we must rationally suppose, they, or at least many of them had been created

Those

thousands of years, and undergone numberless revolutions, before the creation of this planet, was inhabit. As the same harmony, which at present prevails in the solar system, might have existed without the assistance of the earth before the creation of it, we may suppose, that to the rational inhabitants of the other planets, the earth appeared a new star surrounded with its moon, and revolving periodically about the sun. Here we may observe, without the least impropriety, that the solar system was not at all greater at the time of the above said account, for to suppose otherwise would be detracting from Deity that praise and adoration due to him from millions of rational beings.

April 1, 1800.

Affirmed by Prof. Woodward.

Ernst

Question.

Is it a national advantage for them, or individuals to be moderately involved in debt? By moderately is to understood to such a degree, that they cannot conveniently, but by vigorous exertions can free themselves from debt.

Industry and Frugality are the grand supporters of government. Whatever has a tendency to increase these must be considered a national advantage; while on the other hand, every thing that tends to diminish them and introduce luxuriousness, must be considered detrimental to the principles of government.

When a nation is so involved in debt, that

that they must use the most vigorous exertions, in order to extricate themselves, they naturally say," if we free ourselves from debt, the advantages will accrue to our posterity, let us then enjoy the good of our labor". Their ambition is dampened, they in consequence of their debts feel themselves inferior. Industry receives a check, and effeminacy prevails. But affairs are essentially different, when a nation is not involved in debt. They then consider themselves equal, and perhaps superior to their neighbors. They wish to continue their independence; they are anxious to prepare means to defray all their necessary expenses; industry and frugality are encouraged. The arts and sciences flourish, and are brought almost to perfection, all discord and animosities disappear and peace and unanimity prevail.

March 26, 1800. Affirmed by Prof. Woodward Secretary

Question. Is witchcraft, or a communication between embodied and disembodied spirits, consistent with reason and history?

The most credulous and uninformed part of mankind have been inclined to believe, that frequent instances occur, of a communication between embodied and disembodied spirits. To substantiate this opinion, they have resorted to facts, which they deemed conclusive evidence in favor of their opinion. All along the last century, and beginning of the present, this fantastic spirit prevailed to the general detriment of society. The ignorance and credulity of the age brought immense delusions upon many individ-

viduals. and, in vain, did civil law at-
tempt to fix the innocent boundary
of A person's property, character, and dig-
nity. A person's property, character, and dig-
nity was, by this infatuated spirit, ex-
posed to injury. Many, not being able
to account for this ~~contradiction~~ contradiction, have
asserted, that intoxicating was contradic-
tory to reason, and unworthy the sage-
city of philosophers. But shall we elic-
cate such idea, which has so general-
ly been received? Are there no general
principles, on which this may be de-
termined? Since embodied spirits have
the power of communicating ideas, it is
presumed that the same power is attri-
buted to disembodied. Then there appears
nothing irrational or unphilosophical in

in supposing that this power, in some instances, subsists, between embodied and disembodied spirits. So that, this being granted, we may as well distribute the connection between matter and mind, as to discard the possibility, and we may even say the probability, which may be. Though this is contrary to the present opinion of many, even in the present enlightened and improved state of society. Notwithstanding this probability, it is presumed that a very great proportion, and we may almost say, that every instance of this kind is to be attributed to credulity, superstition, and ignorance.

April 15, 1800.

Communicated at Westmoreland, Dec. 14, 1800.

P.

Poetry.

The cultivation of poetic talents is laudable and worthy of attention. Poetry admits of graces and ornaments superior to Prose, of such as Prose is entirely destitute. Being accompanied with these delicacies and graces, it attracts attention and in many instances has a high ascendency over Prose writings. But though accompanied with these beauties, Poetry has, in immemorable instances, been obtained to such a degree, that every refined taste ought to discountenance the practice. The introduction of Machinery into modern Poetry must not be, by the delicate, considered as an ornament. Of the beauties

ties of the ancients be copied; but not their superstitions and errors. By their writings we suppose they believed in the existence of such beings as Moves, inferior Deities who were propitious to particular nations and individuals, together with an innumerable multitude of other imaginary beings. Moderns ought to imitate their example in studying their Systems, their Gnomes, & a rotation of Poetry, which answers present purposes to bring poetry in. To contempt. To young and tender minds, which are easily impressed, these things are hereditary doctrines. Then naturally suppose every thing they read to be fact, and geographers are possessed of many ideas, which cost them much trouble to correct.

May, 1800.

Ernest

Question. What is the most profitable for a student, in College, to devote his time principally to one branch of science, or to science in general?

The mutual dependence of the different branches of science on each other, suffiently evince the impossibility of making any considerable progress in one, without some idea of the others. Or granting, for a moment that they do not depend on each other, still no one will be a complete scholar, without a general knowledge of all the branches of science. It may be urged that a adequate knowledge of the sciences will require so much attention, that none will be a-

ble.

between States, Princes and large bodies of people is generally decided by the sword.

War, though a great evil is sometimes necessary and unavoidable. The dreadful effects and pernicious consequences have long and long been perspicuous, in the annals of history. If he, who first systematized the art of war, had no other views, than the destruction of his fellow men, his name never should be consigned to perpetual disgrace. But if he intended to stem fermented vices, punish successful wickedness, or curb unbounded ambition, a blank should be erected to his memory. To obtain a complete knowledge of political sciences, nothing but diligence is [illegible]

be to excel in any particular branch, consequently no improvements could be made; but the sciences must remain in their present degree of perfection. This is not strictly true. A person, in order to determine, what best suits his taste, what best suit his genius, must first apply himself to each one and thereby he will obtain a general knowledge of the whole. Being acquainted with these general principles, and knowing what best suits his genius, he may then apply himself to his particular branch, without the embarrassments, which unavoidably would have attended him, had he been ignorant of all but his particular profession.

June 9, 1800.

for the sake gratifying an insatiable appetite for revenge, or rather than conquer a stubborn will.

Each day should be "a critique on the last." The faults we have committed one day should be reached the next, all animosities should be banished, a spirit of friendship and philanthropy should be cherished, and discords should, in cool deliberation, be discarded, benevolence should go hand in hand with friendship, party spirit should no longer prevail. Happy will be that era, when each one shall, not only endeavor to correct his own faults, but those of others; when discord and party spirit shall no longer prevail, but all, with united heart and voice shall render praise and adoration to the God of universal nature.

June, 1802 Sat-

Satire on dancing.

Mankind are incessantly seeking happiness. Their means for the attainment of it are as various as their dispositions. Some seek happiness in solitude and serious meditation; others in revels and play books. Each esteems his own method the best, and all others below his notice. The vicious are not content with serious meditation; nor the Mathematician in perusing the delights of the field. Each coming life may have its enjoyments. Virtue is commendable, vice to be detested. The former consists not in solitude and melancholy, nor the latter in [illegible]

ment and sociability. Mankind
were never made for solitude, for mirth
amusement, to hear it pronounced an-
fair and eloquent metaphysics. And
what amusement is that, which
least to view, most often
the weather and most foul
manner! Is it gaming? No. Go
view the gamester sweating, fight-
ing, and ruining his mind, as well
as his real happiness. Is it wrestling
horseracing, or cockfighting? No. Go
crowds, who attend these unprofita-
ble amusements, wasting their time
spending their property, hurting
their constitutions, their families and
their

themselves to disgrace, and distraction.
What then may be innocent, and
knowing, and amusing? Tis DARKNESS.
This is the art of all arts, it polishes the
mind, refines the manners, and cheers
the disconsolate heart.
O had I but ten thousand tongues or thy sweet
strains to sing,
Ten thousand tongues, ten thousand years,
would fail, nor sing thy praise begun.
Paint would be the image, which an
unexperienced person could form of a balloon.
How animating the music! How delightful
the flight! Begone ye Mathematics, Philoso-
phy, and Astronomy, for as the mysteries
no more. But this is a reality! Do I
enjoy these delights? May an eternity
of such bliss as I now experience, be
mine in the world to come.
July 1800.
I must

Question.

Which is preferable, an election, or a hereditary Monarchy?

By an elective Monarchy, we understand one, in which the sovereign is chosen, by the people, their immediate representatives, or some other governing government.

In a hereditary Monarchical government, the crown, according to the established principles of the kingdom, devolves on some heir, without the ceremony of an election.

To enumerate all the advantages of a hereditary, above an elective Monarchy, would be as tiresome as unnecessary

ay to our present purpose. That form
of Government, in the enjoyment of which
subjects are the most peaceable, and, at
the same, most secure, in the enjoyment
of their rights and privileges, is best adapted
to promote their happiness. Let us
suppose a country, where the people
would live most happy, under an abso-
lute Monarchy. Whether this Mon-
arch shall be elective, or hereditary, is
not the point under consideration. We
would suppose the government to be
purely and strictly hereditary, in
ordinary cases; but not so, in an extra-
ordinary case. Suppose it were the cus-
tom, that the crown descend to the
next

not make heir: still there is a power
vesting this, in extraordinary occa-
sions. Now can with, or suppose it
consistent with the principles of a
hereditary government, that an idiot,
or madman should have the Su-
preme government of a nation, and
prescribe laws to millions. Should a-
ny one, the Sovereignty that
king be possessed of excel-
lent natural abilities, extensive knowl-
edge, ardent patriotism, and exemplar
y virtue, we would grant, that these
are desirable objects. But considering
the splendid prize, the liability
of bribing the electors, and the ar-

bition y lawless demagogues, these virtues
are not regarded. Ambitious chiefs,
some to support merit, others ambition
The fire flashes from breast to breast.
Arguments no longer avail, they fly
from disputing to arms. The "still
small voice y reason" is overwhelmed in
the rushing y arms, while cities and
provinces experience all the dire effects y
civil war. To prove this assertion, by fact,
we might instance Poland and Germany, in
which elections frequently are decided
by the sword. The election y the Pope
has likewise been attended with the
same disastrous effects. The

The hauteur and ambition of young princes, generally prompt them to pursue some new plan of Government. This, by introducing new laws, with which the people are unacquainted, proves destructive to the interest and happiness of a nation; a uniform mode of good government being ever preferable to one varying and uncertain. The young hereditary prince, being educated, by his father, will follow his examples, and imitate his mode of government.

In elective Monarchies the disadvantages of an interregnum after another cause for civil discord. In hereditary, the Monarch is immediately

sary. Philosophy, Mathematics, Architecture,
and many others are founded on invari-
able principles. Every man may re-
member rules, apply them properly, and
sometimes draw just consequences. But
the science was brought into so
many particulars, and is connected
with so many different parts, that
it requires the most sublime and
penetrating genius accompanied with
continual application, and groundedness
a love to his duty, and an inclination
to his profession. To march an
army in every sorty country whether
it open woody or mountainous; to
know how to form a camp in all those
com

by crowned. But where electors are col-
lected from different parts of the king-
dom, their movements must be slow
and deliberate. Then diversity of opin-
ion causes disturbance and confu-
sion, protracts the election for some
time, to him and may be attended with
all the before mentioned difficul-
ties. And even should an election
take place, the Monarch would
consider one party, as friends the
other, as enemies

Finally considering, that
merit is neglected, in the election
of a Monarch; that men of superi-
or abilities are unable to be chosen;

That

that it gives way to aspiring ambition; that it causes civil wars; that it introduces new and unnecessary laws; that it is attended with all the disadvantages of an interregnum; and that it gives way to partial administration: we may safely determine it to be incompatible with the general happiness of mankind.

July 31, 1800.

Transcribed at Westminster Dec. 17, 1800.

Senior Compositions.

Quest

Question.

Does the mind always think?

By the mind, I want. I would understand a certain immaterial capable of reasoning. If we please to think of reasoning, we must advocate it perpetual existence. For, if it cease to think, it ceases to exist: so that to say, the mind does not think, is to say, it is, and is not. And how will the hypothesis appear, if we please the word, is a certain quality of the organized system, whereby, through the diminution of vibration, it is capable of various impressions? On this hypothesis, the mind cannot think indefinitely

entg the body. If not, they must be always connected. If they must be always connected, then life must be eternal, or they cannot die with the body, that is be annihilated. But this, on the one hand, contradicts experience, on the other, Revelation. Then the mind consists, not of a certain immaterial something which may exist connected, or disconnected with matter. If it may exist disconnected with the body, it is a distinct immaterial substance. Now if the mind be immaterial and distinct from the body

countries; to make a proper disposition for battle; to foresee events, which depend on chance; to be capable of making a good use of proper occasions; to send out detachments with precaution; to direct the convoys in safety; to establish magazines in proper places — these are the great ends of the military views. But these qualities would be entirely useless, if order and discipline were not strictly observed. Without this the most numerous and best composed army would soon be little else, than a body of ravagers, who, being united, by the love of booty, would

separate as that motion ceased, and each
trusting to his own head, or indulging his
own humor would be destroyed. So that
if the general does not keep up subor-
dination, the want of discipline, his ar-
my will be but a troop of Tartars
nothing more than the shadow of thun-
der, than the hope of glory. But that
evil is not necessary to maintain
this subordination? Too much se-
verity disgusts the soldiers, and renders
him mutinous. Too much indulgence
sinks him into indolence; and li-
centiousness makes a well disciplined
army a set of sluggards, who,
marching against their will, will,
in the most pressing emergency,
faint

"think only of their safety." History affords many instances to prove that discipline and generalship have often, what numbers might attempt in vain. Here we might mention the vast army of Cyrus, submitting ignominiously, to the army of Cyrus, or the still greater numbers of Xerxes, slain in their career, by a few veteran Grecians. Or we might take a view of the effeminate Persians, retreating before victorious Alexander; or we might name the valiant Hannibal, climbing the towering tops of the snowy Alps, in

in his march to attack the ministers
of the world. There are the effects of
virtue and valor. By these instances we
understand, what an able general, assist-
ed by a well disciplined army can effect.
But dreadful is the consequence, when
these qualities are exerted to browse
lawless ambition. Then virtue and inno-
cence must submit to superior power.
The shrieks of the afflicted and groans
of the wounded serve not to restrain the
murdering sword. So that a knowledge
of the art of war may be productive
of the most good, or greatest evil of any
science whatever.

Oct. 22 1800. Ill.

Question. Would the unlimited toleration of all religions promote the interest of the true religion?

Our wise legislators, in establishing our present form of government, have given liberty, that every man may worship God, in what manner is most agreeable to the dictates of his conscience. The question then seems to be, whether this is a privilege. To prove the affirmative, we might mention the disadvantages of an established religion, and the advantage, in the toleration of all religions. Granting, for a moment, which does not, however, appear that

ther medium. Farmers are said to be the most happy of all human beings generally speaking. they are not very learned. They know some things. they think they know many more and are quite happy in their ignorance. Virgil. it seems, thought them happy. Finally it appears that knowledge will increase happiness to a certain degree; but not that a man is happy in proportion to his knowledge. for the most learned are not always the most happy. they have a thousand things to trouble and perplex them, of which the ignorant know nothing. To express it in the words of Solomon "increasing knowledge increases sorrow.

July 23, 1790.

Performed by Peter Boyer.

to establish the true religion would be an
advantage to it, still there would be a
difficulty in determining which that relig-
ion was. Spain might lay claim for
the Romish Church, England, to the
Episcopalian, and the Barbary States
& the Mahometan, they might,
for ages, strive, in vain, to come at an
adjustment, or they might decide
it by the sword. Would not this
be thought an advantage to the true
religion? Ask the trembling victim,
in the Bay of Tunis, who is about
to be thrown from a precipice, hath to be
starved, in irons, by the rocks, or caught
in hooks, where he may wish the time
may

may

sely to deal, and will he not pro-
claim an established religion? Will
he not plead for liberty of conscience?
Who will presume, that the courts
of inquisition have been an ad-
vantage? Who can presume, who
has experienced their direful effects.
These courts, not the having of erro-
neous opinions, they, by their threats,
may be made a pretence to use the ex-
ternal ceremonies. But does this con-
stitute religion? The opinion is the
crime, the will is the criminal,
only, restrains action. To avoid
these courts, and a martyrs fate, their vic-
tims learn to use the ceremonies of those under
whom they

they might enjoy the peaceable possession among their neighbours of their former situation, & property? Should it from our ignorance of our advantages, in this enjoyment of our religious, & civil liberties, & our happy constitution & laws be our misfortune to ever commit any offence against the laws, we shall submit to the pains & penalties we expose."

Nov. 3. 1800. Communicated to the President Transcribed at the Presidents Jan 1. 1801

Religion. Every one, from the nature of his situation, & relations, is bound to have a religion, & to perform its duties.

Every

Every object we behold, in the grand scale & existence, emphatically impresses our minds, with the idea of a Supreme Being, power & infinite material power. Merely, from his supremacy, we cannot infer his moral perfections. For we may as well conceive of an omnipotent and omniscient devil, who delighted in misery, as of a Benevolent Being, who delighted in the happiness & intelligent creation.

Even though we might, reasonably infer the moral Government of God from the works & creation, the said

discussion of the question would not be
heard; for there are not, merely, the ef-
fect of natural power, but of this pow-
er connected with moral motives.
So that to witness the heathen
having an imperfect idea of a su-
preme moral Being is an ad-
dition of no weight. To generalize
merge the sacred writings seems
to respect the moral attributes of
Deity, which the sacred penmen
well knew were not sufficiently
manifest in the working of nature.
If there are moral attributes, necessa-
rily inherent in Deity, which is
natural perfections
the necessity, that his moral qual
ities are mentioned. But we find other
passages besides, than his mak-
ing known by the Prophets.

Nov. 17, 1800.

System.

Read in Chapel, Tuesday evening,
November 25. 1800.

By system, we understand a certain assemblage of notions, or principles, whose parts are united, in relation, or mutually connected, and dependent on each other. That the mind, in forming particular systems, from one more general, and in arranging ideas, in systems, each equally arbitrary, or invented, signifies a mere matter of fact, as can evident, from the different mans

manner of treating it, by different writers. Man, at first, acquires clear & particular existence. He improves his mind, and becomes acquainted, with a variety of objects. These, successively, in reference to, ~~distinct~~ systems. The "wheel within a wheel" may be included, in one, more general, and that within a third, till we form one grand system of systems, comprehending all that brings in the universe. This we might exemplify in the heavenly bodies. The planets, as we view, about which they revolve, as their center, form one complete system. These may

revolve

another ramified mother-more ample body, at which our planets are invisible, and are seen, with many of his rise, appear, but secondaries; and all these with their appendages, may another about a still more magnificent body, than these constituting, but a small part of the grand system of the heavenly bodies. In the physical mysteries, we chiefly pray all the works of nature, and the Omnipotence of the Creator; but the moral world, with its train of the operations and economies, and the moral attributes of the Deity. In the proceeding of every science, we see

in general, unfold a necessity of collecting our ideas, in proper order. For otherwise we might spend years, in collecting a chaotic mass of incorrect ideas. To reduce these confused notions to a proper system, would require more time, more observations, & reflection, than to collect, and arrange them entirely new. Hence the propriety of beginning with earth, and its circle, as distinct branches under this head of our subject, might be mentioned the moral duties & duty, and obligations of a man, but a particular description of these would become, within the limits of Moral Philosophy. In fine, whether we contemplate the material or moral system, we find nothing but the wisdom and perfections of an almighty Creator.

A Philosophical Oration, spoken in the Chapel, at Dartmouth University, on the annual commencement, Nov. 26, 1800.

The method of prosecuting this mental search, which commands our highest regard from a variety of arguments, among the most noted Philosophers. Like most other sciences, our knowledge of this has progressed slowly, and but few more, than six mechanical improvements were discovered, till long since the time of Bacon and Newton. By the former (beginning of the present age, more discoveries have been made, than in all the

Natural Objects.

When we take a view of surrounding objects, we must nationally bring to mind their great nature the most agreeable. Many pleasures may be derived from objects of art; but their real beauty is generally, comparatively small; nor will they bear so critical an examination, as those of nature. What in art so sublime as lofty mountains, whose towering tops seem to reach the skies! What so grand as broad rapid rivers, tumbling majestically into the ocean! What so beautiful as meandering streams gently gliding through the groves! Great pleasure indeed may we derive from nature's works; beauty contrasted with deformity & diversified with great variety. And were we to take a view of the heavenly bodies a scene more grand would present itself to our view. To see the planets, all revolving ~~about~~ one about another; in the nicest order, and all

as a vacuum, and consequently a considerable progress in Natural Philosophy.

The whole Atmosphere, or common air may be considered, as a rare, transparent, and extremely elastic fluid, possessing a degree of gravity, and capable of being compressed and dilated. The gravity of the air is owing to the same principle, causing it's different parts to gravitate towards the centre of the earth, in order to have an exact equilibrium, and hence it is constantly varying, and forming the gentle breeze, and boisterous wind. This gravity also qualifies it to have exhaled all bodies, water, oil, and many other substances, particularly bodies, impregnable by

by

air. It affords an easy passage to light, that
is, absolutely, invisible. The extreme elas-
tic power of air in the formation of ma-
ny curious and useful experiments.
On this property, depend all the opera-
tions of the pneumatic engine, or com-
mon air pump. From this quality
we may account for the wonderful effects
of the air gun. Since this, more rare than
[proves]
[illegible] to the density of air, possible, that,
in a very condensed state, it may, by
a degree of rarity, produce earthquakes
some of the most terrible convulsions
in nature. It has been conjectured
[illegible] several hundred [times] less than
it, naturally, occupies at the sur-
face

form of earth. And it may also thus be calculated for beyond the comprehension of man.

That water, in a common pump, would rise but thirty two feet, seemed a mystery to the famous Galileo. This circumstance supposed it was, owing to, by the pressure of external air, rationally concluding; that a column of water to that height, pressed equally, with a column of air of the same base, extending to the top of the atmosphere. Having discovered this principle, he invented the barometer, or Weather glass, by which he assisted in determining the height of mountains. This immense pressure of the atmosphere is, in the animal system counteracted, by the reaction of internal air. On the prin-

ciple

ity, [illegible] depend the principles of navigation, by which man, not content with his confinement to the earth, has attempted to navigate the aerial fluid. When the gravity of the earth, to counteract which means it is needed, but is about five miles. But, even if it be scarcely, if at all, beyond it cannot exist, in opposition to the diminution of pressure; so that its height cannot be precisely ascertained. From observation on the twilight, it is estimated to be about forty-five or fifty miles to meet a ray of light. To come within a certain point would involve us in insurmountable difficulties. Meteors of extraordinary magnitude have been observed in the atmosphere

regions, whose height, according to the most accurate observations, from the angle they formed at different places, must have exceeded seventy miles, even at this immense distance from the earth, they have been accompanied with a twilight, and a refulgence, sufficient to shorten the nights. To suppose there to be no limits to the atmosphere, would contradict reason and the known philosophy, for it implies, that matter is created and annihilated in a moment. To account for the appearance of light, we must suppose a quantity of aqueous particles remaining, as there may be, but fifty miles

light

light, beyond this distance, cannot be reflected. So that, from the refraction of light, we cannot determine the probable height of the atmosphere. The weight of the air is known to obstruct evaporation: water, in vacuum, boils quicker, and is converted into gas sooner, than in common air. Were it not for this, our rivers and lakes would be converted into vapor, by the intense heat of summer days. This is proved to be true, by observing what is done by attempting to ring a bell in an exhausted receiver.

The atmosphere, which in its natural state, we have already considered, was, for a long time, entirely unknown

oxygenous and uncompounded body. This constituted one of the four elements of Aristotle, erroneously supposed all other bodies were formed. Modern chemists by repeated experiments, have proved that atmospheric air is composed of two essentially different gases in their nature. These are the oxygenous and azotic. The former constitutes a quarter, and the latter nearly three fourths of the atmosphere. This proportion however of this proportion is apt to vary according to local circumstances. The oxygenous gas has its name from the supposition, that it is the basis of all

all the acids, it brings the only acidifying principle, in natural gravity somewhat exceeds that of common air. That it is, absolutely necessary to all kinds of combustion, is determined, by the unalterable invariable, exact, immediate union of each, immediately into any other air. In all kinds of combustion a quantity of this gas enters into combination with the combustible body, and heat is disengaged. This is proved, by the increased weight of the ashes of metals, which is as much the effect of combustion, as that of wood. All combustible bodies absorb more or less of this

this, than any other gas. But the great and important office of this gas is, to support animal life. This is evolved from communication by the lungs and afforded to the blood. The remainder, which was inhaled, and a quantity of carbonic gas, which is exhaled from the blood, and which might otherwise prove destructive to the system, is expired. Eighty four parts of this are nitrogen & hydrogen, in a state of combination, constituting water. Though the former may then be heavier, the latter is, very considerably, lighter, than common air. Water, exposed to a certain degree of heat is converted into this gas, which, on

a state of rarefaction, are buoyed up into the atmosphere, and then wafted about by the fickle winds, till the electric fluid, which abounds in those upper regions, or some other cause, brings them to their former element, and, by their gravity, they descend in dews, or rain to the earth. The azotic gas, composing the greater part of the atmosphere, is proved to be lighter and more elastic, than common air. Its negativity, destructive to flame and animal life. Water, by vegetables, is decomposed, the hydrogene forming the vegetable, while the oxygene is exhaled. This supports the animal, who, while the azote is

all about one common center must inspire
man, unless entirely void of common sense
and reason, with exalted ideas of some om-
nipotent Being.

July 30. 1798.

Question.

Was it right for the ~~European~~ nations to
deprive the American nations of their
lands?

Many arguments may be brought to
prove the negative of this question.
However, I shall be brief. I think,
no one will rationally pretend to justi-
fy the European treatment towards the
natives of America. Instead of treating
calmly with them, as they ought, they
rushed upon them, like a pack of blood
hounds, rather than like civilized be-
ings, murdering some and making
slaves of others. Perhaps my opponents may

in the vegetable. Here we have a wise
living system of the wonderful combina-
tions of nature, the vegetable and ani-
mal reciprocally assisting to each
other support.
These two gases are all that, mussa-
chin, constitute a part of the atmos-
phere. All other are mere vapours and
exhalations from the earth, which float
in the air and are dependant on
adventitious causes.

Hannibal, [illegible] Fortune Island, Jan 5 1811

"I do set my bow in the cloud"

The constructions of this passage have been various according to the genius & different expositors. Some, inclined to the literal meaning of scripture, have supposed that the bow was, by Deity, supernaturally fixed in the sky, in confirmation of his promise to man. Others, wishing to account for every thing on natural principles, have rejected revelation, and supposed the bow coeval with the earth. Others again have attempted to reconcile their opinions, by different translating that passage of scripture. The two former opinions are undoubtedly false; the latter, are we under the necessity of embracing

ing the latter. The rainbow is undoubtedly
formed by the refraction & reflection of the
rays of light in the falling drops of rain. Every
person, tolerably versed in natural philosophy,
must be sensible that there must have been
a bow ever since rain has fallen in the
air, and the sun formed a certain angle
with the horizon, which is the reason
why we never see the bow in the mid-
dle of the day. So that, if we suppose
rain certain before the flood, we must
likewise assert the certainty of the bow.
On the same principle if we give
the bow an earlier date than the flood
we must give equal claim for antiquity to the same.

Man was created in innocency. The
ly. The ground spontaneously yielded to
his support. We need not suppose that
in

in this early period, he was perplexed with the vicissitudes & drowths and rains. The gentle heat of the sun rarified, and raised into the atmosphere a certain small quantity of vapor; these, by the cooling breez of night, were condensed and descended in morning dews. To that I ascribe the frugal and decent use of water, we find so diffusedly, in use supposing the bow never existed, that is, that the light was never reflected and refracted, so as to make the appearance of a bow till since the general deluge.

January 6. 1801.

A dialogue between three young ladies

Composed for the school at Bethlehem, and spoken in it June 1801.

Sophia & Betsey

Sophia. Don't you, Betsey, admire the pleasing scenes of the country?

Betsey. They may be agreeable to contrivers, but my delight is in the populous city; I can not fancy the lonely country life.

Sophia. Lorena, do you, Mary, would not have you think we live in the lonely desert, and that we never behold any object, but a few trees & the earth and canopy, the sky. Besides our immediate, we may command our selves with an hundred in the grove, or be delighted with the singing birds. Bet-

Betsey. The singing of owls a midnight hawks I suppose would alarm your ear, if you were taking an afternoon walk; but I believe their music would never suit my fancy.

Sophia. Owls and nightHawks! There, my dear, are the companions, only, of the impassible forest.

Betsey. I have heard of their devouring your fowls, and I concluded they lived about your houses, like the harmless martinbird. But I see, I know but about your country affairs.

Sophia. Yes, and you know but little of their beauties. You know but little of pastoral felicity. What can be more agreeable, than the prospect of a beautiful morning in returning

Betsey. I have nothing to do with the mornings. I seldom see the morning sun

till I am awaked, by the bustle and tumult of the day. If the sun shine, while I am making my afternoon visit, that is all I can do. I had as to your partial, & flattering encomiums you have wrought in the wrong. What satisfaction do you take, in ravaging the fields, & devastating my peace with the flocks & herds? Go, my boy, & improve in a more refined nature.

Sophia. It appears you do not fully comprehend my meaning. Your idea of a country life is most grossly absurd. I already believe you wish to, with me, admire these scenes, could you but realize their beauty. We might never to form an unfavorable opinion on that, with which we are entirely unacquainted. Did you ever visit the country?

Belcour. Visit the country! why no. I had

had

heard some of my companions tell of their agreeable visits into the country, and I soon ventured to ride a few miles out of town with a gay party, and I must confess, I took some great delight, in walking in a garden, variegated with fruit trees and flowers. But gloomy night came on, before my return, and I thought every object, either a ghost, or wild beast to devour me. So that the horror, I experienced, in my return, more than over balanced all the pleasure, I took in my visit. And it gave me quite a dislike for the country, that I can scarcely bear to hear it mentioned. You praise the beauties of the country, I want me to assert, that the beauties of the city are superior.

Sophia. Then because you are so importunate, as to be overtaken by night, in your return, you will ever despise all the beauties of a coun-

country life. But I see you are determined to adhere to your former erroneous and to put an unfavorable construction on every real beauty.

Betsey. Tis true I adhere to my former opinion, till you convince me to the contrary. You are as ignorant of the city, as I am of the country. You are determined to maintain your favorite opinion, while you are a total stranger to the beauties and pleasures, which I enjoy. You are ignorant of our most agreeable circles. And permit me to ask if you ever visited a city?

Sophia. Oh, yes, my dear.

Betsey. And were you not pleased with the variety of objects you beheld?

Sophia. I cannot say I was. My eyes were stunned with the din and bustle of the day. I was completely confused. I retired, as soon as possible, and methinks I would not spend

spend my life here, if could have an in-
depentant fortune.

Enter Miss Lucretia.

Lucretia. What the subject of your con-
versation? I perceive, by your countenance,
that you have had a dispute. Make known
the difference to me, and I will determine it.
Portia. I have been surprised, with a dry re-
hearsal, of what Sophia calls pastoral feli-
city; but what might more properly be
termed matter, of downright enjoyment.
She has given me an account of her hap-
piness, in her courtships with the lords, &
a particular detail of her rowing over the
fields, in a manner, more becoming a
waterman, than a lady of nobility. And to com-
plete the whole, she has had the impu-
dence to contradict me, for asserting, that
there was a satisfaction in being at the
char-

may argue, that so large a tract of land was not benificial to them, as they had no attention to cultivating the soil: likewise that it has been more advantageous to mankind, than it could have been, had they continued to possess it. Why may we not as well argue, that if one man have a large tract of land under no improvements, another may hire him and cultivate it. It will do more good to mankind. The Indians must have land, from which they may get their living, as well as civilized beings; and as they depend on hunting, fishing and the spontaneous productions of the earth, it was necessary that they have more land, than the same number, who cultivate the soil: and, as they owned it by right of possession, the Europeans had no right to deprive them of it, unless they satisfied them, in so doing. Many Europ-

character of a lady, and not to be compared with the satisfaction enjoyed in a populous city.

Sophia. You have never had a short account of Betsey's high opinion of herself and her own situation. She boasts much in being called a lady of nobility, and hates every situation but her own in perfect contempt, even though she is entirely unacquainted with its beauties. Though I am magnanimity with the pleasures of her enjoyment, I can't allow those of becoming, tho' incomparably superior. But your Lucretia, is acquainted with both. If you will determine it according to your premiss, that shall end the dispute, and we will be content.

Lucy. I am surprised to hear of this dispute between two ladies of such name as yourselves. Well, I to judge from the present appearance I

con-

could scarcely give the name to either. If your opinions were different, why should you not calmly converse on the subject, and not enter into such a disagreeable dispute. Each ought to have explained the bearing of his own situation. By that means, you might have been a mutual advantage in forming the minds of each other. If you will each describe your own situations I will then give my advice. You, Betsey, do leave the beauties of the city and the happiness you enjoy, and then you, Lavinia, lay before us all the charming charms of a country life.

Betsey. My endeavours shall not be wanting to accomplish this lovely, pleasing task. The city affords such a variety of objects for contemplation, that I scarcely know

when to begin. In the morning, after we have sufficiently refreshed ourselves with strong refections, we rise, take our usual refreshment, and agreeably spend the forenoon, in perusing some historical books. In the afternoon, we prepare to receive company, or visit. We can have recourse at our commandment, if desirous, or we may amuse ourselves, with walking in the Park. Here we have a variety of fine prospects, the country flourishes. Here we may walk, under the cooling shade of verdant trees, here we may see the various ranging gentry for the chase. Here we may be delighted with every object, our imagination could paint. This prospect is more beautiful than any in the county.

Epithalamium. Tropes. Rhetorical descriptions is somewhat alluring. Hiatus. Description

me to embark my former opinion. We are not strangers to the greater part of her enjoyment. This time we have not acquainted with her scene in the Mall, & that we have never the delightful prospect of viewing a ships, on her sail. But a landscape, compared with this, is a complete paradise of enjoyment. Its real beauties we are unable to describe.

Consider yourself in the midst of a field, hearing your ears, on the green verdure, enjoying the cooling breeze, under the shady branches of the sturdy oak. There you see the corn waving gently by on the wind, and there an orchard bowing down with fruit. On this side the earth perches on its bow, so that the Christians and sinners must through the grave. This scene is enough to charm the soul of every sensible observer. This far surpasses any you have met with of the city.

Lucy You have both acted your part well. Was

Was not this more agreeable and urgent than a warm dispute? If you had first observed this method, you would have avoided that dogmatic way of disputing, which is a mark of some conceit on one's own opinion. I know you have been a little disturbed, but cannot those disagreeable feelings and that sympathy glow in your breasts, which characterize a generous ear. My advice is, that you make each other a visit, as soon as your circumstances will permit. I shall give no preference to either of your situations. They are both truly agreeable. I give you my best wishes for your happiness and prosperity.

Yours sincerely

Sophia. I think Lucretia has given us some very excellent advice.

Betsey. Yes, and in a time when it is very much needed. I think we should not be both in an error.

Sophia. I think we were, and I give you my hand as a token of my friendship.

Betsey. May our friendship and love remain unimpaired, thro the revolving years.

A Dialogue between a Minister, an ignorant Schoolmaster and a Committee.

Minister
Solus } I am exceedingly disgusted with this modern way of instructing children. People generally imagine, that it is most profitable to have a cheap master, because, by that means, their schools may be continued a few weeks longer. I am fully persuaded, that it would be more profitable, to give a good instructor, double the common price, if by that means, we could have an obedient property taught, instead of what I have visited many schools where by the appearance, I should judge that the master had kept no more order, than you would observe, among a common herd of wild beasts.

Enter Committee & Schoolmaster
Com.

Committee? Your most humble servant sir, this is not schoolmaster.

Schoolmaster? Sir, I've been keeping school and here, in a county Baty, and the Rebel men mean to cheat me out any pay, if I can't git a stificate. I do let'em, I don't care, I know my rights give me one, if I take your. You give stificate to do folks to fotches don't you.

Mins? I have made it my moral practice, and I should be no less happy, to oblige you, if, after examination, I find you well qualified for that important business.

Mass? Must you have your pay before, or afterwards? I've heard of some lawyers, that won't say any things, till they have had a little chink comfortable to 'em, [illegible] his hand in his pocket and

[illegible] you don't know any thing about it
[illegible] steward.

Morning Dayton went to hearing opinion about town schoolmaster.

Stiney I have no objection, sir.

Corny Why don't know how to train him to his law, but I think he's a capital good master. He don't keep much straggle as that rules, as we do. He let's em go to the fire, and about town the school house, when they are a mind to, and he let's em talk and laugh, when they are not to, but I believe in a bout he's em to take 'em. But Uncle Dick Harrison's opinion, that he may in school time; and Uncle B. got a grand good bargain. Our folks too drawd ten cakes of gingerbread, in a bottle, that was made in school time, and Josh and Augustus all gone way, Lucy Ann

him a heap better than they do
now your brothers.

Nim. You have given me a sufficient token
of his order in school. And do you what
how make good progress in their studies
Mam. Why I shore they do, I never heard
any complaint about it though.

Nim. I will now proceed to examine you
Sir Mas. What spelling book do you make use of
Mas. Lesley 1st. Then Webster's, and Ray's
& they most all of them but Webster's the
have always in the primmer. Universal
spelling, and to that, a story then about
Lyar's crime hit by the Raven.

Nim. If you can help me here three
words, you are about as much with Primer
Mas. I shore I by can read in the bible well
enough.

Nim. You have also been to the author of
the spelling ones, in Webster's spelling book.
What is their use?

Mas.

Mast. I know Thurio figary, an figary too. And a whole heap on't more; but I never mind what they went for, I'faod they didn't do any good.

Sim. Have you a spelling book with you?

Mast. Feeling in both pockets] Yes, sir, here's one

Sim. I will hear you read a few sentences.

[The Minister then proceeds to hear him reading, stopping & reading, in which he makes the most awkward appearance] You have studied grammar, I suppose. How many parts of speech are there, in the English language?

Mast. Parts of speech! Why upon ~~parts of speech to~~ every words a part of speech.

Sim. How far have you gone in Arithmetic?

Mast. Arithmetic! What's that? Cyphering?

Sim. That was what I meant.

Mast. Why I hardly know myself. But I think, I went away beyond Rule Three.

Sim. How do you state an Interest sum?

Mast

cause, at the present day, think the Indians a set of human beings not to live, because they differ from themselves, but witness their humanity to their friends, witness also the extemporaneous speech of Logan, which in sincerity & greatness by Cicero himself.

Aug. 6, 1798.
Negatived, by Jefferson & Mayo.

---

2 years.

Education.

By education, I understand the care taken of a person in his younger years, to prepare him wisely for future usefulness. Education renders a man not only capable of receiving the genuine enjoyments of life, but it also teaches the manner of preparing his mind, that he may be capable of seeking the good both of himself and society. The liberally educated view things in their proper light, assign causes to the ef-

Mas. Why I put the figures down
one after the other, and work'd it that manner.
Min. Why is this called the writing
Three
Mas. I don't know I hardly know — But I
suppose it became there Three's & with
Twenty then, Twenty Two's and
and so forth by Three.
Corrects to Mas. side Now mind it, you'll think
I might get
Min. I believe I have gotten sufficient
idea of your knowledge in the branches
you instruct. I will now ask you general
questions if you please. How many tables
are there?
Mas. Seven — Viz. Single, Two's
Three's Four's Five's Six's
Min. I wish for the names only.
Mas. Why Single Two's Three's
Min. Three I am now prepared to hear
your Lessons. Did you ever begin your tables
as

lars to study the analysis of the Alphabet.

Stud. Sir, I have that in the Etymologie or Grammar.

Mas. In the first part of Webster's spelling book you may find the divisions and subdivisions of the alphabet, and the different powers of the letters explained. In fine, it contains the principal part of the grammatical rules of reading. Children should be taught this, and all the use of the diacritical marks. I will ask you one more question. What do you understand by the regular succession of Vowels and Consonants?

Stud. That is just what I wanted you to know. You thought I knew something! I know as much about it as you, or any body else. In the first place, I'll tell you what I take to be the difference between a Vowel and a Consonant. I know one reason why I am so much afraid, that he will find the Vowels are not twenty-six, instead of being five, as

of-

after we all got to sleep. He said he was going home one about midnight, and he saw a great light about half a mile off. It scar'd him so, that he run as hard as he could to get away from it. But he thought, by towards morning, he went back to see back to see how it looked, but it had got so far, he did not see it again.

Now I will thank you to answer this for your account, as you will.

I shall, yes, Sir, I will. Now the way I account for the sun getting back, that is, that there is a hole in the earth, and that after the sun has got away down over the hill, and going it, he slips into that hole, and creeps back again upon morning, and we don't know any thing about it. But I am of Mr. Flobby's opinion. That is, that the earth is round, and that the sun is right

ungot quick response from the moon, and that it begins away here, in the east, a wide loop going & going, till it gets away out of sight, and then goes back over to the west, & starts anew next morning.

Miss L. Not go off at the moon? How do we know you are not for the entire end of the year?

Mary H. Why, upon the wind's making first came hither the moon, came a portion, so that we can't see it.

Miss L. And how do we know as to the time when the moon will happen?

Mary H. Why, take a watch & note the time of the moon's coming & going, & then you'll know when it comes another as I said.

Miss L. Sir, I am fond of doing any thing in my power to promote urgent knowledge, & will never withhold any reasonable approbation to what is right, when I think him engaged for that laudable purpose. Though you are a stranger to me, I wish you well, but I cannot with propriety give you a certificate to teach a grammar school.

Mary

1555

Clow. If you can't give me one in fact, can't
you in part? I will be better than nothing.

Comm. That right hang on, hang on
to the side. Q. I can express my mind, if that
Nim. will be of any service to you.
Mrs. If you will. I'll pay you, what you ask
for your trouble.
Nim. Have you any of your writing with
you?
Mar. I have [taking a pen from his
pocket & giving it to the Nim.]
Nim. Reading] Your letters are not thing
enough, besides they are not plain as usual
I might. However to satisfy you I will write
and write a few words. I will thank you
for your answer. Mr—
Clow. Mr. Jabez Norton.

Exit Nim.

Comm. You hang on well upon the old
Clow. stranger, if you'd get any money out
of him to buy. I'll be about with one in
half, it will do well enough. They would
not of one hand, but Bath is the good
Clow. city.

Mar. I didn't I answer your questions wellenough?
Cunning! Why I thought you did, but didn't
seem ever contradict you. We wont tell
'em he was rather to fit to give you evens. or
they never will know any thing about it.
Mar. I shall get my pay, I know, and
that's the thing I care for.

Enter Minister [bringing a writing]

Min. I have written you a certificate,
I will read it, if you please. "This cer-
tifies, that, from the examination of Mr.
Jabez Norton, I judge he may possibly, my
instruct
small acquaintance, to some advantage, if they
are very backward indeed." [Gives it to Mar.]
Mar. I am very much obliged to you. Shall
to pay? [putting his hand in his pocket]
Min. You are entirely welcome to this, it
will be a pleasure to me to serve such
young gentlemen. [Exit Min. at the left hand. Jabez
looking after him.]

1757.

Genius.

Whether mankind are by nature endowed with the same capacity, is a question of some importance and worthy a candid discussion. The great variety, that appears, in the manners, dispositions, and intellectual faculties of those situated in the same climate, and living in similar circumstances, has induced many to believe that the author Creator has partially distributed his favors among the human race.* The apparent difference we are willing to acknowledge: But if we reflect for a moment on the immutable causes, which produce this variety, we shall not hesitate to declare that mankind have equal cause to thank their great benefactor for their intelligent faculties. We would not pretend to say, that every person after he has arrived at

* They say, that nature has made this man a fool, that a wit, this a coward, that a hero, that a coward.

at the age of maturity, is then possessed of talents capable of executing all kinds of business to equal advantage. We argue only that they are originally endowed with the same capacity.

This inability may be comprised under two general causes, the different organization of the body and accidental circumstances or education in its most extensive sense. Our own reflections is sufficient to convince us that the different organization of the body may have some effect in altering our tastes and geniuses. But this is a trifle compared with the difference which arises from other causes. Every object we behold, every sound we hear, every thing we taste or smell has some effect in altering our inclinations and forming the taste of the tender mind. These accidental circumstances may undoubtedly have some influence even before the birth of the infant. From the

the cradle to the grave mankind are continually exposed to accidents, some of which though comparatively trifling in their nature may be productive of consequences the most distressing to the natural genius of man. Some will, undoubtedly question whether these apparently trifling causes may be productive of such incalculable effects; But if we consider that a person, merely in a trifling fall may sometimes be deprived of reason and reason, it will not appear, in the least, mysterious. So how many and fatal, to how many and accidents are the tender offspring exposed, during the period of infancy? If we examine impartially, if we give these things their proper weight, and decide with an unerring hand, we shall find that our wise Governor has annexed this, among so many other salutary ends.

Taste.

In my last number I treated of genius and endeavored to point out in what this difference, which is called, consists. This will be devoted to taste; that is, it will show that a person, however, in any particular branch of Science, will, in a measure depend on his taste, or desire of excelling in it.

This is commonly said that this person has an excellent genius for excelling in that, or has a turn of mind, or a propensity; but is not capable of making a tolerable instrument in any other. This may, in a certain degree, be true; for no doubt but that the organization of this body, his own observation, or education may have had some influence, in matter-

ing

various works of nature, and, from this curious fabric, herein the necessity of a Supreme Being, to say, that would be a complicated work. But the ignoble vulgar have ideas extremely low, among the sublime works of nature. O education! worthy the attention of all, whom the circumstances of this life will permit to acquire thee. May it never be said, that any have sacrificed Minerva to Bacchus; but, that they, with unwearied exertions, have spent their whole time, in pursuit of thee. Many, who in the prime of life, start, boldly, in pursuit of education, have, unfortunately, sunk in the gulf of dissipation, where they have spent their remaining days; who, had they attended properly to education, would have been ranked among the brightest luminaries of the world.

Oct. 9. 1798.

ing the bent of his mind. But
the next difficulty to be encountered
the objects of his affections
the same assiduous application to
Wesselow knows a good horse with
the beauties of that kind of
or an ingenious hand the same book
that how well we account for this
nonetheless, because the advocates for
admired them and them proceeded
laudable improvements in the
that they never observed them,
would have applied themselves to
trying them, they never would
excelled in them. Wesselow
horses, who has a desire, a very great
very great desire to excel in a
but that he may make laudable
improvements in the horse, he must
give to form a stroke, they themselves

energies of his genius were awakened and
made bright by assiduous application.
The famous Newton was for a long time
suspected of being not a profound but an ignorant and stupid
genius. But when a partiality had
united his taste and arrested his attention
his improvements were unequalled.
These were not the effects of genius
only but of intense application and
assiduous perseverance. Thus the ana-
tomical organization of his body, his very
excellent talent for mind association, attrib-
cation enabled him to effect wonders
that astonished an admiring world.

Feb 20. Westmoreland.

Some Original Compositions.

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Those with this mark ✱ the non natural orations. viz. ✱.

Chemistry

The sulphurious acid is made by the compleat, and the sulphureous and by the partial combustion of sulphur. Sulphuric and mixed with muriatic and becomes transparent.

Beauties of Nature.

Taking into consideration the different degrees of beauty, no one will be found so perfect, in all its parts, as that of nature. Nature, in all her works, seems to have much beauty intrinsic, or relative, her grand object; and though, in many instances, she approaches the sublime, yet a certain degree of beauty is continually kept in view. In Gardening, Sculpture and Painting, as their grand object is ~~imitation~~, that is counted the most finished, which imitates nature the most completely, and, which will bear the most critical examination, without the least variation from the grand pattern it wishes to represent. Beauty, indeed, in nature works! If we cast our reflections on the vegetable creation, we should

should find beauty in a high degree worthy, in part, and perhaps I may justly say, in native itself, exhibit beauty, in a more perfect state, than the prospect of a beautiful Landscape.

Oct. 23, 1790.

Criticism

May be defined to be the standard of judging with, concerning the merit, or demerit of any production.

By Criticism and that only, can be discovered the beauties perceivable to man, whether peculiar to the excellent, and noble works of nature, or to the inventions of that various fashioner, man. Criticism, while it points out the beauties, also discovers the deformities of any performance, which, on account of the pleasing contrast, makes the beauties appear in more lively colors. As criticism is found-

formed mostly on experience, men, in the same degree of civilization, agree, for the most part, in the common standard; nor yet has any one a right to declare his taste the standard, unless he be previously assured, that it is conformable to the general approbation of the best judges. But we too often see young dogmatic stripplings, relying on their own taste, without the assistance of reason, and experience, affirming, that they are right, and sometimes deriding those of much superior and of much more approved taste, because they differ from them, in opinion.
Nov. 1798.

"O that I could live my life again".

We often hear persons, when they have advanced far in age, and spent their latter days in sickness, exclaim, "O that I [illegible]

I could live my life again." The reason of this expression is obvious, because they see the evil of their heart corrupt, and think were they to live their lives again, they should undoubtedly avoid some of those evils, into which persons, in their young & inexperienced years, are apt to be deluded. Too frequent it is, that the young and tender minds of youth are turned from the path of virtue and innocence, into the inextricable windings of vanity and luxury, which, some future day they will regret. We see some in the dawn of life, whose cares are but few, and who make the present enjoyment of pleasure their sole object, disregard the advice and benevolence of experienced age, by saying, "you used to conduct in the same manner, in your younger days." But when he has arrived to the decline

of life, he will regret that he once rejected, with disdain, the friendly admonitions of him, whom he ought to have accounted a regulator of his conduct. Hence it is of infinite importance, that youth attend, diligently, to the instruction of the sages, and, by their advice, so regulate their own conduct; as never to feel the pangs of remorse; then, when they have arrived almost to borders of the grave, they may look back, upon their past conduct, with pleasure, not wishing to live their lives again, and be prepared to launch forth, into that eternity of endless bliss, already prepared for the virtuous.

Nov. 29. 1798.

Imagination.

If we contemplate the various powers of body, mind and memory, we shall find none, which

which affords a greater degree of pleasure and pain, than that of the imagination. Man, reduced from an exalted station, when he is attended with a various returning of servants, to the most abject slavery, where he is deprived of the necessaries of life, can receive a most pleasing momentary satisfaction, by imagining himself raised to his former state, honor and dignity. The slave, by continually contemplating, can fancy himself about to meet his equal, or even his superiors; thus rising from one degree of honor and power, until, at length he shall be able to usurp the sole authority and and rule uncontrouled. But it is the reverse with the disconsolate wretch, while attempting to rise, in power, honor and riches, he fancies his power and honor transferred to another, the thief plotting to deprive him of his property and the tyrant raging in watching at his door. Thus perpetual dejection, perfidelities and infamy harbor in his breast.

Dec. 1798.

Slave

Slave Trade.

That the slave trade, carried on by many nations and individuals, is an object of all others the most inhuman and void of natural affections, is not necessary to be proved, it being self evident. But alas! shall mankind lay aside all their affection for their fellow creatures, and thereby doath in their power to make the miserable, and treat them as cruelly as brutes, nay, worse, than brutes ought to be treated? Shall they, on account of a difference in color, occasioned by a difference in climate, deprive any of their fellow men of their rights, or even their lives, which are dear to all? But may it not be said. The pretenders accuse us of being that they are savages, that, therefore their con-

condition is not worse, than upon its
no consequence, and, by no means answers to
their crime of inhumanity. their design
being to make great profits, rather than
to make the condition of the negroes
less miserable, and consequently more
happy. When the object of the African
traffic, to improve their mental fac-
ulties, and were they treated, as human
beings ought to be, instead of being compell-
led to labor to the utmost of, or even beyond
their strength, and to live on a very
scanty fare, there would be more room
room for an excuse; but the human
race ought never to be sold to bondage
by their fellow-mortals, especially that
of the severest kind.

Happy would it be for Africans were
the legislatures of the several countries in
Europe and America, so to regulate affairs
that

that the traffic of the negroes might no longer be carried on, in such an inhumane manner, but that the arts and sciences might be cultivated among them. & how the Americans to attend properly to the cultivating of their lands, without the assistance of the negroes. it would be much more for their honor and reputability, among the other nations of the world; and, certainly, they would appear more philanthropic and humane, which is a distinguishing and noble character. May we not hope for, and anticipate the time, when the emancipation of slaves will be general throughout the world, and when a philanthropic disposition shall govern every breast?

March, 1799.

Prejudice.

Existing among the generality of mankind

kind, is, that they too frequently determine, without sufficient information and premeditation, and thereby carry matters to the extreme. The natural inclination of mankind, to become acquainted with matters of importance, induces them to give that attention to the most trifling and particular information; likewise their propensity to draw conclusions, makes them infer erroneously, and, when once their conclusion is drawn, it is, eternally confirmed by prejudice. Hence arises the difference of political sentiments, and that party spirit, which so universally prevails. One set of men by some trifling accident, is prejudiced in favor of one, character, state, or nation, and sparing no pains to bring arguments, in its favor, to the entire exclusion of reason, on the other hand, they con-

continually supply the spark with fuel, until they blaze forth, so firmly established in their sentiments, that nothing can convince them of their error; another set under similar circumstances, of things directly opposite can be said to be similar, an drawn from one thing to another into the other extreme. Thus it is with respect to religious sentiments, one man will suffer himself to be so deluded, as to deny the existence of a God, imagining, that all things came into existence, by chance; while another argues, in substance, that Deity is the efficient cause of sin. That man is entirely passive, making him, as it were, a machine. Thus it is from

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the world, that mankind are inclined to indulge, before they have obtained sufficient evidence; and, on that account, carry matters by coup de main, being borne down to this practice by prejudice. Judgment never can be made with candor and equity, by any one, until he has divested himself of prejudice. In our searches after truth, we must, generally, take half the way of the two extremes. Though lukewarmness is not justifiable, we must take heed what we do to avoid each extreme and be assured of the justice of our cause and then use all possible exertions.

March 26, 1799.

Composition

Our grand object, in acquiring and education, is, first to obtain a general

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knowledge of the arts and sciences.

Here from a general knowledge, we may descend to particulars according to the several branches, we are next to follow. A man, who understands his own profession very well, can never make a respectable appearance, in the world unless he be acquainted with sciences in general, or at least, in nothing but his own profession. In acquiring a general knowledge, that is the most important, which belongs, in common, to all the branches of learning. If we examine particularly, we shall find no part of general knowledge, which has a greater connection with all the branches of literature, than composition. Whatever profession a

person follows, unless he be acquainted with composition, he can never make a respectable nor even a decent appearance. Whether a man follow Law, Divinity, or any thing else, he is ever incumbent on composition. Here we learn that it is an essential part of a good education; and that we ought to pay the strictest attention to it. Some from a fear of not exelling, or some other cause, have neglected this important branch of science. But as there is nothing in which we can make greater improvements, so there is nothing in which we should be more anxious to excel. Though the task at first appear hard it will be overcome by perseverance and attention; and in the end

ence, we shall be able to reap the fruit of our labors: which will give us all that satisfaction, which can be obtained from a laudable perseverance.

Amit 12, 1799.

Transcribed at Westmoreland, Dec. 7, 1800.

Unanimity.

The etymology of this word being sufficient to explain its meaning, a definition is not necessary. Among the various pursuits incident to life, we find a necessity, in order to obtain our ends, and enjoy the greatest earthly happiness, to form some connection with our fellow creatures, which we call union, or unanimity. So long as all the individuals are in pursuit of different ends, no one will be likely to ob-

obtain his purpose: but when one a large number become so connected as to pursue one end, they, unless a larger force upon them, will be able to obtain their wished for designs. Hence the necessity of forming societies, states, kingdoms, and empires, that one and the same thing may be compatible with the interest of many individuals. The advantages of which are very great, so long, as they may be considered one body, and having one motive, that is the good of the whole. But when unanimity ceases, the many, which constituted a whole, are no more one, but so many individuals, each having a different motive. They now not only cease to seek the good

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of each other, but sometimes even discord reigns, that, contrary to nature, they endeavor to make themselves comparatively happy, by making others miserable. Their hearty spirit is common courage; merit is not rewarded; but forced to sustain the shock of calumny and disdain. How far things are now varied from their pristine magnanimity, this is seen to[o] soon. This we see verified in nations, kingdoms &c. So long as a nation lives in perfect concord with itself, even tho' they appear to be inferior to numbers; yet they are almost invincible. But how different is the case, on the other hand, when discord prevails. When one that alien spirit has taken his habitation in a kingdom, he is continually inciting them enemies to each other; until they are nearly exhausted, and scarcely

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ly, of themselves able, when some for-
eign, arbitrary power, may, with ease,
send its armies, and subdue them to
such bondage and misery, as is scarcely
sustainable, by the human race; and this
by looking back on their former happy con-
dition, will add to their own misery, know-
ing that all this is, in consequence of their
former misconduct; and that unanimity
would have preserved their former happy
condition, when each one might have
enjoyed all that is dear, which might
have arisen from connections the most a-
greeable and most advantageous.

May 9, 1799.